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Christian
EDUCATION MAGAZINE



IN WHAT RESPECT IS THE CHURCH
COLLEGE THE CHURCH AT WORK
ON THE COLLEGE CAMPUS

A Symposium



November • December, 1938

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W. M. Alexander, Department Secretary
Boyd M. McKeown, Division of Promotion, Editor
Contributing Editors

Harvey C. Brown, Division of the Methodist Student Movement
N. C. McPherson, Jr., Division of Ministerial Education

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In What Respect Is the Church College the Church at Work on the Campus?

THE SUBJECT of the symposium which comprises the leading feature of this issue admittedly poses a difficult question and one possessing ramifications and implications through which it is doubtful if any of us have as yet clearly thought our way. It would seem to be a question which is important any time but one which at the beginning of a quadrennium and on the eve of church union is of more than ordinary significance.

Many of us are accustomed to think of the Church as the building in which we worship at eleven o'clock on Sunday and around which is gathered a general program of religious activity and service; or we are accustomed to think of it as the local or the general constituency who comprise its membership; or perhaps at times we think of the Church as the organization through which the program of a given denomination is carried forward. It is doubtful, however, if many of us are accustomed to think of the activities of the church college as essentially the program of the Church itself. Do we not more often regard the church college as a sort of adjunct to the Church or as having merely some more or less tenuous relationship to the Church proper?

True, a number of things savoring of religion or perhaps even possessing the very essence of religion are continually taking place on the campus, but are they, in our thinking, activities of the Church, or are they merely academic sidelines? What of such definite attempts at religious service as are embodied in chapel services, the offerings of the Department of Religion, personal counseling, efforts to uphold Christian ideals in all campus activities and relationships? Are these merely service activities of the college possessing various degrees of religious flavor but only loosely sponsored by the church to which the college is related, or are they essentially the work of the Church in a peculiar situation?

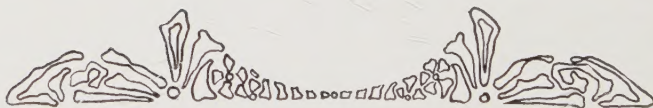
The symposium herein presented serves to clarify these points. Meantime there is a previous question which for the sake of logic might be raised. *Is the church college the Church at work on the college campus?* If it is, the whole area of the relationship of the college to the Church is at once brought into the picture. If the church college is in reality the Church itself clothed in a garb appropriate to the demands of the task immediately at hand; if the church college is the Church functioning in a

specialized situation; then obviously the college is entitled to the confidence and support of the Church. It is equally obvious that the college should be receptive and even alert to the desires of the Church and responsive to the thoughtfully formulated wishes of the Church when such are expressed by the duly constituted representatives of the Church on the Board of College Trustees and on the Conference Board of Christian Education. The college will, in short, both receive the support and recognize the control of the Church.

If the church college is the Church at work on the campus the entire philosophy of the institution will conform to the standards and ideals of the Church. Likewise the administrative policies and practices, together with the curricular offerings and the whole range of extra-curricular activities and policies, must conform to the expressed tenets and purposes of the Church itself. "A house divided against itself cannot stand"; neither can the Church in one setting or through one phase of its program seem to set itself at variance with the program and objectives of the organization as a whole.

If the church college is the Church at work on the campus, then the church college is the Church at work *for* and *with* a clearly defined group; viz., the students, in a definite geographic and social setting. It is the Church at work with a group of young people who by the nature of their environment and by the quality of their current experiences are necessarily more or less set off from other young people of similar ages. It is the Church attempting to adapt its program in the light of the best scientific guidance available to meet the needs of a large, distinct, and potentially useful bloc of its constituency.

B. M. M.



In What Respect Is the Church College the Church at Work on the Campus?

A Symposium



An Effective Strategy

C. A. BOWEN *

THE CHRISTIAN movement has shown an affinity for the teaching process. It is not surprising, therefore, to see the Church doing some of its most effective work on college campuses which it has provided and which the Church is proud to call its own.

The Church at work on the campus reveals its foresight as well as its faith in a complete process of Christian learning beginning with the child in the home, continuing with the work of the church school, going further into the Christianization of campus life, and culminating in the growing mature life found in lay and professional ministry within the local church.

There are at least four respects in which the church college may be considered the Church at work on the campus.

1. On its campuses the Church is working to preserve its intellectual and civic freedom. Here important plans are being carried out to preserve a free church uncontrolled by a totalitarian State.

2. On its campuses the Church is working to develop the mental fiber and love of truth essential to a vital

and effective Protestantism. The very spirit of the Protestant movement is being kept alive in situations where the free spirit of the Christian religion is allowed to meet problems about which good people disagree.

3. On its campuses the Church is working to Christianize the thought life of the age. Here better endowed minds are helped to discover Christian presuppositions with which to face the problems of the day.

4. On its campuses the Church is working to create both its present and future leadership. It is well for us to recognize that present leadership should be drawn by the Church from personalities of insight on college campuses who have not been conditioned by the *status quo* as have the older ones of us. Certainly it is not necessary to do more than mention the imperative need for a vital and resourceful leadership for the Church in this "our day," to adapt the phrase of a present world figure.

In this area of its work the Church is developing an effective strategy. One may safely predict that some of the most important developments within the field of Christian education will come out of the work of the Church upon its college campuses.

The Parental Relationship of the Church and Its Colleges

HORACE G. SMITH *

As I see it, the church college is the Church at work on the campus in three ways, at least. There are doubtless other ways, but I mention only three. These were impressed upon me during my student days in four church-related schools, including academy, college, and graduate school. Possibly I write too much by way of reminis-

* Secretary, Editorial Department, General Board of Christian Education, Nashville, Tenn.

* President, Garrett Biblical Institute, Chicago, Ill.

cence, but that is the only background from which I can say anything out of actual experience.

In the first place, the church college is the Church at work because the Church actually placed the institution there. My own alma mater came into being because nine men—three ministers and six laymen—met in an office in a pioneer city. They prayed together and then resolved that the interests of “sanctified learning” in that territory demanded the immediate establishment of a university. Through their faith, the university was founded and nursed through critical days to its full maturity. Essentially, this is the way in which each and every church college originated. Without the Church, these schools would never have existed. Sometimes the college grows strong and rich and forgets or ignores this simple fact of its parentage. At times the Church, itself, has neglected if not forgotten its own offspring. Even that fact, however, does not change the situation. When I went away to college, I felt definitely that I was going to an institution that belonged to my Church and which was, therefore, under obligation to its youth. All this made the home church seem a much greater institution than it had ever been before in my estimation.

In the second place, the church college is the church at work on the campus because it serves as the fulfillment of the dreams which adolescent youth has had in the church at home. “The thoughts of youth are long, long thoughts.” Gareth had his dreams of life in the castle of King Arthur. In one of his novels, Hardy tells of an Englishman who never went to college but always dreamed of life at a university. Toward the end of the day, he saw, for the first time, the campus of

the school about which he had dreamed. “It is a city of light,” he said. “The tree of knowledge grows there.” “It is a castle manned by scholarship and religion.” Similar dreams flit through the mind of every growing boy and girl. The church at home stimulates such dreams. The literature of the Church as well as the preacher in the pulpit help to create visions of life in college. Finally there comes a day when youth goes away from home to a college of his Church. He finds that it is really the embodiment of all those dreams. He discovers that someone has implemented these visions in the college fostered by the Church at home.

In the third place, the church college is the Church at work on the campus because it does for the student what the Church would like to have done and yet that which of and by itself it cannot do. All parents know that the day will come when they have done about all that they ever can do for the child of their love. In such hours, they trust that other persons and certain institutions will do for this growing person what they, themselves, cannot do. So the Church fondly trusts its youth to the college it has established in the hope that during these critical years of college age that institution may serve them as youth needs to be served at that period in life. It hopes that here will be found a warm, friendly atmosphere as youth undergoes its first “sea change” in religious outlook. The true church college will provide the spiritual atmosphere in which such changes may safely take place. On its faculty will be found at least a few professors of wise insight and rich experience who are able and willing to serve youth as pastoral guides in these days and years of

great spiritual as well as intellectual changes. Here again the church college really becomes the Church at work on the campus.

The Unique Work of the Church on the Campus

C. J. GREENE *

THE work of the church college, founded and fostered by the Church, is the Church at work on the campus. Such a college does much of the same kind of work done by the local church organization and by the Church as a whole. It cultivates the religious life of the members of the college community, and through membership of its officers in church conferences, boards, and councils, it shares the interflow of the Church's plans, objectives, and ideals.

And through the college the Church is doing work, in kind and extent, which could not otherwise be done. The college has the advantage of dealing with a group in the adolescent age, largely self-selected on the basis of interest and aspiration, and it carries these young people through intensive training from one to four years. Through the curriculum students are led to an overflow of world drifts and movements, their causes and consequences. Samplings of these movements are critically analyzed, and students can see how moral and spiritual principles, ignored, violated, or applied, affect individuals and peoples. In this way moral and religious truths are embedded in the minds of young people along with their growing interest and knowledge in the fields of economics, politics, and all other human concerns.

Again, the Church functioning in the activities of the local congrega-

tion, where the vast body of its work is done, is largely limited to inherited forms of thought and symbols. The Church functioning as a college is freer to catch the intellectual swing and inspire the co-operation of abler people who insist on forthright dealing with major and minor values. The college is critical. The professor tries to dig to bedrock foundations for his truths. His business is proclamation, and that of conclusions reached, for the most part, centuries ago. The Church, then, through its colleges, must find and produce its torchbearers of ideals, intellectual slants and emphases.

When God authorized Adam to subdue the earth and have dominion over the work of His hands, Adam promptly accepted the commission and appropriated its benefits. He had but to pluck the fruit from "every tree" to supply himself with food in variety and abundance. But there stood the tree of the knowledge of good and evil. Its attractiveness and danger aptly symbolize man's insatiable thirst for knowledge, and the pain involved in its acquisition and use. The acquisition and use of knowledge have cost humanity, in life and its values, losses of staggering proportions. And yet man plunges on in the quest of knowledge, believing that it is the way to subdue the earth. The library and the laboratory are the inner shrines of this quest, and the scientist and the philosopher are its high priests.

Religious experience is the response of man's upreach for adjustment to the unseen Reality. It is as old as the race and as fresh and life-giving as the light that streams from the rising sun. But to be expressed and communicated it has to be translated into man's knowledge and thought and language. The limita-

* Vice-President, Hendrix College, Conway, Ark.

tions of these vehicles have brought the misunderstandings, prejudices, divisions, and hates that have plagued Christendom through the centuries. It is significant that the rapprochement of parts of organized Christianity is led by men of deep scholarship, profound piety, and sacrificial purpose.

In proportion to the Church's consecration to the far-flung purpose to make the kingdoms of the world to become the Kingdom of our Lord and of his Christ, will the Church see to it that her colleges, in material and personal equipment for making scholarship, are equal to the best, and that their officers are men and women of unalloyed devotion to God and humanity.

The Church College as the Church at Work on the Campus

CHARLES D. MATTHEWS
and
HAROLD H. HUTSON *

THE church college is the Church at work on the campus in these, among other, respects:

1. The church college, with the Church, believes in the reality of the spiritual. In an age which is commendably scientific, though too often materialistic, in its interpretation of the universe, the church college strives to provide an enduring and Christian philosophy of life. Firmly convinced that science each day supplies more accurate descriptions of life, the church college is interested that its students find in addition the deeper values which only a religious attitude can discern. Viewing the totality of life students are then prepared to understand the floods of new information

which will continually burst upon them. Christianity is then envisaged not as a special way of life or set of documents but as the highest fulfilment of life itself. Those critical disturbances sometimes attendant upon first contacts with the world of scientific fact will be averted under the guidance of teachers who see in new discoveries of the universe not hindrances but helps to faith in a living God. Thus faith grows with knowledge.

2. The church college promotes intelligent understanding of the place of religion and its literature in the culture of the world. No student of cultures, ancient or modern, can afford to ignore the tremendous rôle which religion plays. Out of the religious living of Hebrew and Christian peoples came our Old and New Testaments; it is one of the purposes of the Christian college to assist in the understanding of this great religious literature.

3. In the field of leadership training for the Christian church the place of the college is unmistakable. It is still largely true that the Church recruits its ministry from its own colleges. Just as important, however, are the new generations of loyal Christian laymen, leaders in high places and low, who yearly go out to their respective communities. Increasing emphasis upon seminary work for prospective ministers has largely relieved the college departments of the necessity for making the courses in religion exclusively professional in nature; there are now more exercises in Christian living and thinking than preparation for pulpit and pastorate. State schools are providing many of our loyal ministers and laymen, but the atmosphere and spirit of the church college are more conducive to careers of Christian leadership.

4. If worship involves opening

* Members of faculty, Birmingham-Southern College, Birmingham, Ala.

one's entire life to the forces in the universe which make for better understanding and mutual adjustment—in short, to God—then the church college in seeking a better understanding of the universe is preparing the way for the highest type of worship.

5. With a better understanding of the processes by which religion spreads in culture, the graduate of the church college is better prepared to render intelligent support to a revived missionary program.

6. In the church college, a concentrated study of the social sciences can be directed toward a discovery of the varied interests and needs of human nature. Only from such an understanding can come an adequate program for Christianizing the social order.

7. One of the most important emphases of the day has been that toward greater anticipation of youth in the rights and privileges of democracy. At this particular moment the salvation of democracy seems more than ever to hinge upon an enlightened citizenship. In no area can the church college render more distinguished service than in the candid analysis of various governmental forms and their implications for the growth of Christian character.

The Church College Contributes to Meaningful and Complete Living

E. H. RECE *

THE Church has three primary functions:

1. To make life meaningful in terms of a Christian philosophy. To seek carefully tested knowledge on all frontiers of science, but to seek, beyond and beneath man's

knowledge, an integration of thinking in terms of the basic truths revealed by Christ.

2. To make living skilful in Christian service. To give outlets for Christian love in action and, thereby, develop skills and habits which will express this love in gracious conduct and the character which results therefrom.

3. To motivate living with a deep and abiding consecration to God's Kingdom. To foster communion with God in public and private worship so that all of life's motives and desires may become fused in a devotion to Christian values and ideals.

The church college is an organization designed to perform the educational functions of the Church for college-age men and women. In so far as the church college performs any of these functions it may be considered the Church at work on the campus.

If this work is to be adequate or efficient—that is, if the church college is, in any true sense, to be the Church—the following conditions must be met:

1. The church college must measure up to the highest standards of scholarship, seeking truth unflinchingly and without prejudice, secure in the faith that truth alone can stand in God's world.

2. The scholarship of the church college must ever strive to avoid a haphazard or dissipated accumulation of facts. Rather, a positive Christian philosophy must integrate and inspire its scholarship.

3. Life on the campus, both academic and extra-curricular, must be guided into patterns in accord with Christian ideals. The conduct of the college, its faculty, and student body must lead to the strengthening of Christian habits and the discov-

* Dean of Men, Emory University, Atlanta, Ga.

ery of new ways of practical Christian living.

4. The spirit of worship must permeate the campus, making persons living on the campus constantly aware of God's presence and buttressing individual devotion with a corporate consecration.

The church college has peculiar opportunities for ministering to its constituents (the student body), for it has control over more of their time over a longer period of time than any other organization within the Church.

However, the college faces the temptations which grow out of its relation to other schools; the temptation to seek to save its own life by sacrificing scholastic standards in order to hold students; the temptation to become narrowly sectarian; or the temptation to minimize its religious responsibilities. To succumb to any of these temptations is to fail to perform the work of the Church entrusted to the church college.

The Church and the Church College Are One in a Common Task

G. E. CLARY *

THE degree in which the church college becomes the Church at work on the campus is determined in large measure by the mutual attitudes of both the Church and the college. The college may be anxious to assume the rôle of the Church on the campus, but unless the Church itself is willing to cooperate, such an undertaking is badly hampered if not destroyed. In the teachings of Jesus no distinction between Christian education and the Church was ever made. He made religious teaching an integral

part of the Church. The Church, in fact, was made to embrace teaching along with preaching and service. Both the church college and the Church are suffering on account of this arbitrary separation of the functions of the Christian college and the Christian church.

A casual examination of the church college reveals an agency capable of carrying the total program of the Church on the campus. However, three factors stand in the way of the realization of such an accomplishment:

First—in all too many instances the college itself is not sufficiently interested to make the necessary investment in man power, money, and time. Often the chapel services are little more than student assemblies when they should be occasions of real worship—times when the students are led into the very presence of God. When any budget trimming is necessary the Department of Religion is too often among the first to suffer. In many instances the student religious life is under some extra-church agency rather than under any direct control of the Church.

Second—there is a feeling on the part of some college administrators that about the only place for the Church on the college campus is to give financial aid. In such a situation there is a feeling of independence that does not help the Christian college in performing its churchly functions. With these conditions pastors and other local church workers do not feel free to make the type contribution which they are best fitted to render. This situation is in part, at least, responsible for the third factor.

Third—in many instances there is a spirit of misunderstanding and jealousy on the part of pastors and other local church workers which

* Executive Secretary, Conference Board of Christian Education, South Georgia Conference.

not only hinders them in rendering their full share of co-operation but actually embarrasses the college officials and students in their work. This condition results in hurtful criticisms and in unnecessary conflict between the program of the local church and the college. This attitude was responsible for a statement which President Nicholas Murray Butler, of Columbia University, made to Bishop Potter concerning the University Chapel, as follows:

"Some twenty-five years ago we built for the University a chapel for religious services. After it had been completed, Bishop Potter, a dear friend and trustee of the University, said to me one day, 'Mr. President, when are you going to consecrate the chapel?'

"I said, 'Bishop, I do not propose to consecrate the chapel. I propose to have it dedicated.'

"'But, why?' he asked.

"'Because,' I replied, 'if we consecrate the chapel, you are Bishop; if we do not consecrate the chapel, I am Bishop'—to which Bishop Potter replied that I was entirely right, that he had not thought of it, and that the pulpit of the chapel of Columbia University should be free to any human being with a message of the spirit to give or to bring."

The ideal toward which everyone should strive is that time when the Christian church and the Christian college will so recognize their common task that they will become one in a great common cause.

Change of Date for College Day

By many readers of CHRISTIAN EDUCATION MAGAZINE notice has no doubt already been taken of the suggested change in the date for the observance of College Day in 1939. Because of the Youth Crusade emphasis which is scheduled

to be at its peak for the year during February, it has seemed well and logical to move temporarily the date for College Day to the first Sunday in February; viz., to February 5th, and to let the observance of the day in 1939 be synchronized with the Youth Crusade program which is to be prominent during that month.

It is contemplated that the January-February issue of CHRISTIAN EDUCATION MAGAZINE will be a special College Day and Youth Crusade number and that further announcements, suggestions, and helps will be contained therein. A suggested College Day program will also be carried in the literature issued by the Youth Crusade Commission. Meantime, any pastors or other local church leaders desiring, because of local conditions, to observe College Day in their respective churches on or near the usual January date are invited to write the Department of Schools and Colleges for such literature and other materials as may be available.

Thanks

CHRISTIAN EDUCATION MAGAZINE wishes to express appreciation to all who took the time and gave the thought necessary to fill out and return the questionnaire contained in the back of the last issue. Designed to discover the extent to which various types of materials carried in our columns were being read and the types of articles best suited to the current promotion of church schools and colleges, it is believed that the returns tended to present a fair cross section of constituency sentiment. They were, therefore, very helpful to the editors, and the magazine hopes to profit in policy and in content from the numerous constructive suggestions received.

College Students and Vital Religion

A Symposium



Are Students Interested in Religion?

B. M. M.

WHAT do college students know or experience of vital religion is a question often asked and variously answered. Some persons in lengthy if not learned discussions of this subject would bring all college young people under the blanket charge of frivolous worldliness. Out of a number of years of campus experience, however, there has come to this editor a profound conviction that college students in general are more than casually interested in genuine religion and that for many of them a deep and intelligent religious experience is a vivid reality.

It was during his own years as a college student, for example, that high idealism first took hold upon him and it was during those years that the urge to service grew into a continuing life purpose. Later as a college dean and more recently still as a frequent visitor to all types of college campuses the editor has been greatly impressed with the work of Methodist Student Movement groups and other campus religious organizations. Considering the fact that on many campuses the student religious program continues to be carried on with little or no trained adult leadership and with little financial support other than that provided by the students themselves, the number of students touched or enlisted in religious work is commendable, the interest developed is remarkable and the service rendered is most effective.

Another convincing influence is the period of special religious emphasis on the campus. During these special periods of evangelistic effort or of religious adjustment, the writer has seen things happen on the campus and in the lives of individual students which could be explained on no basis other than that of a vital and all-possessing religious experience. Turning away one evening from a service in which the spiritual note had been especially pronounced and in which it had swept like a strong though silent current through the entire congregation, an adult visitor to the campus remarked to him, "Where but on the campus of a Christian college could there be held such a service as we have had here tonight!"

Significant instances of student religion could be multiplied. There, for example, was that student governing body facing a delicate and baffling problem and stopping in the midst of their deliberations to invoke Divine guidance in settling it wisely, justly and in accord with Christian principles. And there are those numerous examples of vital religion on the part of college students which have come to light in the counseling relationship. There was that girl who, overwhelmed by disappointment and in the face of severe discouragement, worked through to a conclusion amounting almost to a confession of faith, which she stated as follows: "when one has done his honest, level best then 'all things work together for good to them that love the Lord.'" This she declared would be included thenceforth in the permanent philosophy of her life. And there was that boy who, in a frank and intimate talk about life's relationships and responsibilities, announced, "I've decided that I personally am not the biggest thing in the universe, that I don't merit a lot of attention even from myself. What really

counts, as I see it, is what I can do for others."

Do college students ever experience vital religion and are they interested in any appreciable degree in the general area of religion? The editor would answer these questions in the affirmative and submits the following statements as supporting evidence. Although these statements have been gathered from many sources, from public discussions, formal reports, correspondence and conversation, they possess one element in common. They reflect a conviction that college students are keenly interested in religious matters, deeply sensitive to spiritual values and capable of responding to religious situations in terms of warm religious experiences.

College Students and Personal Testimony

W. M. A.

THE statement which follows was made by the pastor of a Church attended largely by college students. The statement followed an address given by an outstanding minister who was lamenting the fact that Christian people generally were finding it more difficult to pray in these modern days and had very largely lost the spirit of public testimony. Coming as it does from one who knows the student mind, it should be refreshing to know that students when rightly led are generally responsive to the Christian Message—"The previous speaker has just explored the decline of 'witnessing' in the Church of today. He tells us that we have come upon a time when the attempt to have a testimony service is sure to prove 'a flash in the pan.' But it is my high privilege to minister to a church in a college community where, on Sunday morning, we must usually turn many

young people from our door for want of room. Now and then, at this church, I unconventionally turn the morning service into an hour of personal testimony, and I can truthfully state that there is such eager enthusiasm in the response from that audience of young people—so many are passionately desirous to tell what Christ and the Church have meant to them—that the service must be closed before there has been time to hear those who wish to speak."

God Was There

W. M. A.

JUST at the close of the World War, the undersigned was the pastor of a Church located on the campus of one of our outstanding Church colleges. On the evening in question, he had preached to an audience made up almost entirely of college students, on "Prayer as Communion with God." Following the service a young man, a senior in the institution, came forward with the comment, "I do not know what you mean by prayer as communion. To me, prayer is more of a monologue, something like talking into the transmitter of a telephone with no response coming from the other end." For a few moments there was an earnest conference between the young man and the pastor as to what the experience of communion in prayer might mean. That same night, between twelve and one o'clock, the young man came to the pastor's home and rang the bell. When the door was opened the young man's face was glowing. He said, "Pastor, you will recall our conversation about three hours ago. Following the service tonight, four of us college boys (seniors) went to my room. We entered into a discussion of how we might most profitably invest our lives. One suggest-

ed one thing, another something else, and finally it was suggested that we kneel and pray. This we did, and," he said, "Pastor, I have come to tell you that in that experience of prayer, *God was there* just as real as you and I are standing here at this moment," and continuing, "I have come to tell you that I am ready to invest my life in any type of Christian service to which God and the Church may call me." This promise was made good. On the following Sunday morning, he, with six others of the student body of that institution, presented themselves at the altar of the Church as student volunteers for whatever type of Christian service might be open. In this forthright way, this student with his companions, had come into a vital realization of the personal presence of God in their lives.

Students Eager to Know God

W. B. SELAH *

"THE thing that thrilled me most in a recent round of visits to college campuses was the fact that invariably the students would lead the discussion around to the realm of personal religion. I sensed a wistful hunger to know God and Christ, to find some basis in religion upon which they could build their lives. As one lad put it: 'If we could know God, we would not hesitate to risk popularity or anything else for the sake of the ideals of Christ.' You see those students have an unconscious feeling that it is futile to ask men to establish the standards of Jesus unless they first have the faith of Jesus. I do not interpret this attitude as a swing away from the social gospel. I see it as a realization of the fact that the social gospel and the personal gospel are but two

sides of the same coin and that what God hath joined together cannot be torn asunder without great loss to men's souls and to their civilization."

To-day's Need

WILLIAM F. QUILLIAN

REAL Christian Education always results in the deepening of the interest of a student in making the most of his life. This type of education in the Church or in the College never fails to make a profound impression upon the plastic mind and heart of youth. Frequently, the silent influence of a great Christian teacher changes the life purpose and ideal of the student. A student in one of our Divinity Schools recently said: "It is impossible to sit under the teachings of the men of our faculty and not be impressed with the supreme importance of Christlike living and genuine Christian service."

The revival of past history moved students in mass and they made their personal consecration to God under this kind of influence. Today there is need for definite, personal enlistment, individual work for individuals, in order that our students may be led to a knowledge of God and to the realization of their own high mission to the world. We believe that the Student Movement in our Church is contributing largely to this end, particularly do we expect the Aldersgate Preaching Mission to bring a new sense of personal responsibility to our students. We believe that this will result in changed lives and definite commitments to Christian service.

Outstanding religious lecturers and writers are programmed to take part in "Ministers' Week" scheduled for February 13-17 at Southern Methodist University, Dallas, Tex.

* Pastor, St. John's Methodist Church, Memphis.

Complete Education

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Remarks of Gould Wickey, General Secretary, Council of Church Boards of Education, at the Centennial Luncheon of Greensboro College, May, 1938

AMERICA believes in education. From the one-room school building in New England we have come today to a system of schools which cost \$2,300,000,000; employs more than one million teachers, and serves about 25,000,000 students. This enthusiasm for education is based upon the thought that education is a preventive and an antidote, not merely curative and remedial. But in spite of this faith, our crime is increasing, our sense of value appears to be dulled, and life is secularized. The cause of this is that the ideal has become divorced from the real, the moral from the social, the ethical from the political, and the spiritual from the natural.

America believes in democracy. Our citizens are dedicated to the relief of man's estate. Today, however, democracy has not vindicated itself in the eyes of the peoples of the world. Dictatorship is the vogue of the hour.

Effective democracy rests on *education*, i.e., the trained mind; developed *character*, i.e., the sensitive conscience and a high sense of duty; the *freedom* of thought, of speech, of the press and of assembly and petition; and *faith* in man and in God.

To fulfill this task, education must present all the facts, including the fact of God and man's relation to him. Then the facts must be interpreted in light of their total relations. On the basis of the facts and the interpretation, education must suggest programs of action. And finally, education must develop the personal consciousness and con-

science with regard to these programs of action involving social issues and problems.

The only type of education which can do this successfully is that which is personal in purpose, individual in method, inclusive in students, integrative in the curriculum, inspiring in teaching, and independent of state control.

This type of education will not be readily accepted in many educational circles today. It is opposed by a naturalism which makes of man nothing but matter; by behaviorism which sees in man nothing but a reacting mechanism; by empiricism which has no place for revelation and inspiration; by the humanism which makes man the center of reference and has no place for a living personal God the creator and director of the affairs of the universe; and by a materialism which has no place for the spiritual.

Because of this very opposition this type of education is presented as a challenge. A challenge to administrators. Some radical changes may need to be effected in your administrative setup. A challenge to teachers to be more interested in students than in studies, to be builders of a temple which will not crumble in the dust. A challenge to students to be creative pioneers, not on the outreaches of the far-distant plains but in many human relations of the daily life.

The S.O.S. which comes to us today from the fathers who built our colleges is Share Our Sacrifices. It is true they were long in establishing schools and short in supporting them. The task before us is increased loyalty. To this task we shall be true for the sake of American democracy and a Christian civilization in which Christianity can survive. Without Christian leadership in all parts of American life, conditions will develop which will close the church.

Motion Pictures in College Promotion

●

HORACE W. WILLIAMS *

WITHIN the last few years we have witnessed the introduction of the motion picture as a means of college promotion. In some cases the results have been gratifying. In a good many other cases colleges have spent good money in producing mediocre or poor pictures that have had only limited use, and that have been failures as far as promotion is concerned. The causes of success and failure in the use of motion pictures for promotional purposes may be traced to two things. The first is the quality of the picture itself. The other is the use that is made of it.

If a college motion picture is to be worthy of an institution it is representing, it must be prepared with care. This does not mean that it must be photographed by a commercial company at great expense. It simply means that it must be carefully planned and well photographed. An excellent film in black and white that runs thirty to forty minutes can be produced for \$75, including the cost of commercially made titles, while one in natural color (Kodachrome) can be made for less than \$125. Of course, this does not include the purchase price of a camera.

By all means, the picture should be well planned before any photographing is done. A film composed of miscellaneous "shots" of persons, buildings, and activities may interest the ones who have been photo-

graphed, along with some of their friends, but it will not appeal to thinking men and women who should have the more fundamental aspects of the work of the college presented in an orderly, significant sequence. In planning a film the following should be taken into account:

- (1) The purpose it is to serve.
- (2) The college activities that should be included.
- (3) The sequence in which those activities should appear in the finished film.
- (4) The titles and subtitles necessary to explain the film, or to set forth facts, ideals, explanations, etc., that cannot be portrayed through the pictures themselves.
- (5) The total length desired. Ordinarily 800 feet should be sufficient, as that length will run for thirty-five minutes.
- (6) Arrangements for selecting places, activities, and characters to be photographed.
- (7) The equipment necessary for insuring successful photography and careful editing.

An important item that is often overlooked in producing amateur pictures is proper lighting equipment. Under average conditions it is impossible to get good pictures indoors without artificial light. At the same time it is almost imperative that good pictures of classes, library scenes, students' rooms, gymnasium activities, and the like be included. For \$10 an adequate set of portable flood lights using No. 2 Photoflood bulbs can be made or purchased, and the use of such equipment will more than justify the expense. It is better to use cheaper grade film and put the difference in flood lights than to try to take pictures indoors with "fast" film and poor light. I have used Eastman's cheapest film (Kodak Safety) under flood lights with good results. Of course, Supersensitive

* Director, Division of Missionary Education, General Board of Christian Education, Nashville, Tenn.

Panchromatic is best for indoor use with artificial light. Full particulars about lighting equipment and films can be had at any photography supply store. We recommend the purchase of a recent book compiled by the Eastman Kodak Company, of Rochester, N. Y., entitled *How to Make Good Movies*. It is well worth the price of \$2. This book should be carefully studied before any pictures are taken.

The standard film for use in schools and churches is 16 millimeter. It would not be wise to use 35 millimeter because of the heavy expenses involved, nor to use 8 millimeter because of the comparatively small image that can be projected clearly. Eastman or Agfa films are standard, widely used products. The purchase price includes processing which is done by the most modern methods. Avoid cheap "bargain" films. By all means use a good camera. Eastman, Victor, and Bell and Howell are among the best. It would be unwise to try to take the pictures with a cheap, "off brand" camera. Usually a good machine can be rented or a friendly amateur can be found who will be glad to do the photographing and furnish his own camera.

Care should be taken to see that each scene is properly executed. For this reason each "shot" should be rehearsed until the action appears normal. Someone skilled in dramatic technique can be a helpful adviser at this point.

There are many ways in which a motion picture can be used to the advantage of a school. Some of them are:

(1) As a part of a college program at annual conferences, district conferences, pastors' schools, young people's unions and assemblies, and in local churches.

(2) In connection with programs put on by deputation groups from the college.

(3) In connection with the activities of alumni associations.

(4) As part of the equipment supplied college representatives who visit high schools and junior colleges, or who visit communities in the territory served by the school.

The cost of a good motion picture is comparatively small. The production of one is an educational experience. The effectiveness of visual aids in education and promotion is well established. Colleges that can do so would do well to consider carefully the opportunities they have of making constructive use of the motion picture as a part of their program of education and promotion.

Dr. Brabham Resigns as President of McMurry College

EFFECTIVE December 1st, Dr. Thomas W. Brabham has tendered his resignation as president of McMurry College, Abilene, Texas. It is expected that his successor will be elected at an early date and that he will take office shortly after Dr. Brabham's resignation becomes effective. Dr. Brabham has been at the head of the Abilene Institution for three years, and for five years immediately preceding his coming to McMurry he was at the head of Texas Wesleyan College in Fort Worth. Dr. Brabham is a member of the Northwest Texas Conference, and prior to his entering the field of educational administration he had held some of the better appointments of the Church in the Texas Panhandle. He plans to return to the pastorate.

Book Reviews

MARK'S ACCOUNT OF JESUS. A Version of St. Mark's Gospel in Common Speech. Compiled by T. W. Pym. The Choir Library, Lafayette, Ind. 59 pages. Price, 60 cents.

One of our tasks as religious workers is to get students to read the Bible. If the translation presents the message in understandable language, the task is made easy. Pym's translation of Mark's Gospel is what campus groups have been needing. Wesley Foundation leaders and students in increasing numbers are recommending the use of this modernized paraphrased edition of the earliest Gospel.

After the cost of printing and distribution of this edition is paid, the proceeds will go to the work of Toyohiko Kagawa. This little book helps to make the life and teachings of Jesus more *real* and *intimate* to the life and mind of the reader.

H. C. B.

RIGHT AND WRONG IN AN AGE OF CONFUSION. By William P. King. The Abingdon Press. 246 pages. \$2.

The preachers never leave the Conference session when Dr. W. P. King is to speak. He is widely known for his wit and his fine passion for social justice.

Dr. King has been able to accomplish the difficult feat of carrying over his interesting speaking manner to his writings. Here is a volume that is easy to read and yet one that squarely faces some of the most pressing issues of the day.

One of the subjects which college students and young people always elect when given a choice is embodied in the title and content of this volume: *Right and Wrong*. How can I discover an adequate basis for determining what I should

do in a given situation? What is the essence of Christian action? Of Christian living?

The book is dedicated to youth, but it will hold the attention and enrich the life of any person young or old. We all need guidance on determining *Right and Wrong in an Age of Confusion*. The response which this book has already received supports the conviction of this reviewer that here is Dr. King's best book and one that college students and their leaders must read.

N. C. M.

STUDENT'S ASSIGNMENT BOOK WITH STUDY AIDS. By Ernest Choate, Ph.D. 96 pages. The Circle Book Co., Philadelphia, Pa. 20 cents list.

Arranged for entering school assignments by periods and date due, for forty weeks. Sixteen pages of study aids and roster. A definite plan is provided for aiding the pupil in the organization of his work. It will be found particularly beneficial to those students in high school who will go on to college since it helps them get into the habit of planning their work, thus engendering excellent study habits. In addition to the forty-week calendar on which the student outlines the disposal of his routine duties, there are useful suggestions in "how to study." For example, there is an analysis of the understanding and solution of problems. The advice proffered is applicable not only to mathematical exercises but holds in general for all problems with which the student is confronted. The practical value of the book is maintained in explanations of the composition of book reports, preparation for tests, etc.

The "debt paying movement" of Kentucky-Wesleyan, Winchester, Ky., has to date netted more than \$100,000 of the \$150,000 sought.

THE DIVISION OF
*The Methodist Student
Movement*

HARVEY C. BROWN

Student Recognition Day

ON Sunday, January 1, many of our local churches throughout Methodism will take into consideration the fact that a calendar provision has been made for their student constituency in a special recognition service. This annual program is a recently designated event in our church, but it is rapidly developing into one of the most significant observances connected with our student work.

For three years, and more, this special student event has received the enthusiastic endorsement of pastors and Conference leaders. Long before the observance of Student Recognition Day became a permanent part of our program emphasis and a Disciplinary requirement, certain Wesley Foundation leaders and pastors found such a program helpful. This is another illustration of a common campus-church practice becoming a Church-wide observance.

VALUES OF STUDENT RECOGNITION DAY

This is a co-operative project of local churches, Conference Boards, and the Methodist Student Movement of the General Board of Christian Education. Church leaders are recognizing their responsibility for the student's religious life and development. The Church, not mere denominationalism, is coming in today for a new emphasis upon the part of youth leaders. It stands representing the greatness, the majesty, and the wisdom of God, and upon the basis of its merit the

Church is increasingly winning the esteem and sincere devotion of serious-minded college young people. No life can be richly lived or complete that neglects the Church's ministry. Through this emphasis we seek to recognize not only the values of academic preparation but the place which the Christian church has in the life of campus groups.

Observance of Student Recognition Day will give local congregations an opportunity to honor students returning to their home churches for the Christmas holiday season; it may also bring deservedly into the limelight former students and potential collegians of the future.

Experience has taught us that this special service in recognition of students should be given the last Sunday evening before they return to college. This year, as indicated above, the date falls on January 1, although some few churches may desire to plan the service at some other time in order to meet local conditions. The purposes of this program are:

1. To give our Methodist students an opportunity of religious expressions under the auspices of the home church. The local congregation does not have a better occasion at any time during the year to extend such a privilege to its home boys and girls. They both desire and need to express themselves under the auspices of the Church and concerning the values of the Christian message for society. The Church, moreover, needs to hear the voice of its thinking youth. High school students and

college students co-operating in this program help the congregation to see more clearly the task of the Church in training its potential leadership.

2. To recognize the leadership residing in our Methodist youth. If we are to have a trained leadership for the future church, this is the age group upon whom must fall leadership responsibility. Students who are members of program planning councils in colleges or who are engaged in campus religious activities have an interesting experience and message to share.

3. To acquaint the home church with the college church and with the program of religious activities on the campus. It is often said: "We fail in keeping the student acquainted with the program of the local church." It is equally true that the Church at large knows little about what our campuses are doing in developing Christian character and in training for Christian service.

4. To emphasize the need for an adequate religious program for students. Great results are coming out of our present student religious program. Students are responding to the call of the Church. Because of the opportunities offered them while on the campus, they are evaluating what the Church has to offer with a view to contributing more largely to the collective welfare and to receiving an increasing stimulus to personal development. With the proper observance of this student recognition service, our local churches will give one more evidence of the general interest Methodism has in its student constituency.

STUDENTS ASSISTING PASTORS

Pastors in planning this recognition program will find our students interested in assisting them. The

program should include both college and high school students. A young people's committee working with the pastor should arrange the details of the Student Recognition service. These young people will also assist greatly in advertising and in creating interest in the program through the press, through church bulletins, through posters, and through other agencies available in the community. They will also take care of decorations, displaying college colors, and will make other preparations incident to the success of this program. Full recognition should be given to all students present. If there are students in the congregation who have won special honors during the year due attention should be given them. The services of local educators, teachers, and high school administrators should be utilized both in planning and in presenting the program.

Campus religious leaders will be glad to aid in preparation for these recognition services by furnishing any data that may be requested concerning the Methodist Student Movement programs on their respective campuses. In many instances these leaders will prepare students in advance to lead these programs in their home churches.

SUMMARY OF SUGGESTIONS FOR PLANNING COMMITTEE

1. Publicize well—through committees, church bulletins, posters, daily press, and other appropriate announcements.

2. Invite college and high school students, former, actual, and potential.

3. Use young people for ushers, collectors, special music, talks or addresses, and for other features of the program. If desirable, all appearing in assigned parts in the serv-

Christian Education Magazine

ice may wear academic caps and gowns.

4. As decorations use college colors of the institutions represented. If institutions are represented which require students to wear uniforms, request students to wear them.

5. If programs are mimeographed or printed for the service, give list of students with their institutions. The names of all students away in college should be listed in the church bulletin or on the special program announcing Student Recognition Day.

6. Enlist the co-operation of all counselors connected with your church. Use students and leaders of other churches if this does not interfere with other services.

7. In the event there are special honor students in your church, call special attention to their achievements.

8. Emphasize, first, last, and always, the place of the church in the life of its students.

SUGGESTED PROGRAM

Student Recognition Day

January 1, 1939

Theme: Students and the Youth Crusade.

Prelude.

Call to Worship:

"Take us on the quest of beauty,
Poet Seer of Galilee,
Making all our dreams creative
Through their fellowship with thee.

Take us on the quest of knowledge,
Clearest Thinker man has known,
Make our minds sincere and patient,
Satisfied by truth alone.

Take us on the quest for service,
Kindly servant of man's need,
Let us work with thee for others,
Anywhere thy purpose leads.

All along our quest's far pathways,
Christ, our Leader and our Guide,
Make us conscious of thy presence,
Walking always at our side.

(*Prayer of Quest* by Eleanor B. Stock.
Reprinted by permission of the author.)

Opening Hymn: "Lead On, O King Eternal" (stand and sing, remain standing for Litany).

Litany (read responsively):

Leader: For the truth that thou hast revealed to us in the pages of thy Word,
All: We give thee, Lord, our thanks.

Leader: For the truth that shines upon us in the face of our Lord, Jesus Christ,
All: We give thee, Lord, our thanks.

Leader: For all the new knowledge that other men have sacrificially given to us,

All: We give thee, Lord, our thanks.

Leader: To the path of strenuous effort by which we too are to make our gift to the wider knowledge of men.

All: We humbly consecrate all our powers, O Lord.

Prayer (remain standing and read in unison):

"For the discoveries that others have made, we thank thee, our Father; for the record which we have in the pages of thy Word, we offer thee thanks; for the truth that has stood the tests of time and experience, we lift our hearts in praise. Grant that each of us, dear Lord, may come to know thee more perfectly, love thee more sincerely, and discover further truth concerning thee. Give us the courage to pledge ourselves more earnestly to ever seek the truth and live the right." Amen.—*Author unknown.*

Poem: "Truth Never Dies," author unknown; or "A Faithless Generation Asked a Sign," by Haley.

Special Music: Vocal Solo, Violin Solo, or Quartet.

Presentation of Students (high school and college): By the pastor.

Talk: "The Methodist Student Movement and the Youth Crusade," by a student.

Talk: "What Youth Expects of the Church," by a young person.

Talk: "What the Church Expects of Youth," by a young person.

Special Music.

Address: "Implications of the Youth Crusade for the Church," the pastor.

Hymn: "O Master, Let Me Walk with Thee."

Closing Meditation (Leader):

"I will start anew this day with higher,
fairer creed;
I will cease to stand complaining of my
ruthless neighbor's greed;
I will cease to sit repining while my
duty's call is clear;
I will waste no moment whining, and
my heart shall know no fear.
I will try to see the beauty spread be-
fore me, rain or shine;
I will cease to preach your duty, and
be more concerned with mine."

—*Author Unknown.*

Benediction:

"The Lord bless us and keep us;
The Lord make his face to shine upon
us, and be gracious unto us,
The Lord lift up his countenance upon
us and give us peace. Amen.

Postlude.

Available helps for Student Recognition Day:

"Things That Abide," a dramatic service of worship for Student Recognition Day, prepared by Harold A. Ehrensperger and published in CHRISTIAN EDUCATION MAGAZINE, November-December, 1937, number, is available for churches which did not use the service last year.

"The Methodist Student Movement on Tax-Supported Campuses," B. M. McKeown; "The Methodist Student Movement on Church-Related Campuses, Harvey C. Brown—CHRISTIAN EDUCATION MAGAZINE, September-October, 1935.

CHRISTIAN EDUCATION MAGAZINE (Special Pre-College Day Number), November-December, 1936.

CHRISTIAN EDUCATION MAGAZINE (College Day Number), January-February, 1937.

CHRISTIAN EDUCATION MAGAZINE (Student Recognition Day number), November-December, 1937.

"The Methodist Student Movement—Retrospect and Prospect," Harvey C. Brown—CHRISTIAN EDUCATION MAGAZINE, September-October, 1937.

"Giving Our Student Program a Chance," Harvey C. Brown—CHRISTIAN EDUCATION MAGAZINE, March-April, 1938.

"The Campus and the Youth Crusade," Harvey C. Brown—CHRISTIAN EDUCATION MAGAZINE, September-October, 1938.

The above materials may be obtained by writing to General Board of Christian Education, Department of Schools and Colleges, 810 Broadway, Nashville, Tenn.

Introducing a New Feature

IN this issue CHRISTIAN EDUCATION MAGAZINE presents the first of a series of sketches of representative young graduates of Southern Methodist colleges. This feature replaces "Pointed Paragraphs" which for several years has appeared just inside the back cover of the magazine.

The purpose of the new section is to suggest in concrete terms that Christian higher education continues as in the past to render service of a high and of a very distinctive quality. The write-ups, therefore, will deal with recent products of our colleges, i.e., those who have graduated within approximately the past fifteen years. Furthermore, inasmuch as college is not solely or mainly an achievement in itself but is primarily a means to an end, it is hoped that the stories appearing in this space may deal not so much with mere campus attainments as with achievements of the individuals after college days have ended. It is hoped also that the stories may stress contributions being made through effective service more than they magnify personal successes or recognition.

The young man whose picture and record appear in this issue is a graduate of Emory University in the class of 1930. Other educational institutions and friends of Christian education are invited to send in the names and stories of other young persons whom they consider eligible for presentation in this manner in future issues. CHRISTIAN EDUCATION desires to present those Methodist college products whose records are most significant, making due effort, of course, to see that selections are representative both geographically and as to colleges from which the subjects of the sketches come.

THE DIVISION OF
Ministerial Education
AND ENLISTMENT FOR RELIGIOUS
VOCATIONS

NENIEN C. MCPHERSON, JR.

THE TIDE HAS TURNED! "A Survey of the Ministerial Needs of the Methodist Episcopal Church, South," made about two years ago, indicated that the Church was facing a shortage of ministers. There were around 500 fewer members in the thirty-six American Conferences than there were in 1926. That trend downward seems now to be definitely reversed!

When the results of this survey were published in the March-April, 1937, issue of CHRISTIAN EDUCATION MAGAZINE the statement was made that "in the light of the increased enrollment in our seminaries and the number of ministerial students now in Methodist colleges, there is reason to believe that the number of men ready to enter our Conferences two years from now will be much larger than the number who entered in 1936." This prediction is being fulfilled. There was a decided increase in the number of men admitted on trial into these Annual Conferences in 1937 and reports from thirteen of the Conferences which have met this year show an increase of more than 10 per cent this year over 1937.

LARGER ENROLLMENT IN SCHOOLS
OF THEOLOGY

The most hopeful sign of a new day for the ministry of our Church is revealed in the fact of the increase in the students enrolled in the Schools of Theology of our Church. There are 88 full-time and 12 part-time students in the School of Religion at Duke University.

Emory University has 111 full-

time and 2 part-time students in the School of Theology, in addition to 34 ministerial students in the college of liberal arts. This is the largest group in the School of Theology in the history of Emory University.

There are 132 students from 18 states registered in the School of Theology at Southern Methodist University. This is a third more students than were enrolled there last year and is the largest enrollment that Southern Methodist University has experienced.

A very decided change has occurred in the last few years in the thinking of candidates for the ministry with regard to education. When the General Conference of 1934 increased the educational requirement for admission into the Conference to four years in a standard accredited college, they were merely placing the stamp of approval on the minimum educational qualification which was and is recognized by most of the candidates themselves. Very seldom does one find a ministerial student in a college today, who is not planning to go to one of our seminaries for his professional training before entering the full-time work of the ministry.

There may have been a time when the Church was forced to accept men without adequate professional training for the ministry. If so, that day has gone forever. There is no reason why any man called to the ministry and who meets the non-educational qualifications of the Methodist Church should not have theological seminary training, as well as four years in college, before en-

tering a Conference. The Church has increased the percentage of the Benevolences which is being given to the theological seminaries so that no man is now able to excuse himself because of lack of scholarship funds or financial assistance at Emory, Duke, or Southern Methodist Universities.

THE TWO-THIRDS RULE

In the light of the large increase in ministerial students in our theological seminaries and the rather general desire on the part of prospective candidates for the ministry to secure an adequate educational foundation for their work, it is distressing to discover that some of our Conferences are still taking a number of men into their ranks under the so-called "two-thirds rule." The General Conference provided the "two-thirds rule" to take care of *exceptional cases*, but there is a tendency on the part of some Conferences to abuse this privilege. One Conference this year out of a total of eleven men admitted on trial has taken four of them under the "two-thirds rule." Another Conference has accepted three men out of a total of five on the same basis.

The men who are coming into the ministry under the "two-thirds rule" fall into three groups: The largest number are men who are in college and near graduation and plan to continue until they have graduated and in many cases to go on to seminary, but they are laboring under the false impression that there is need to join the Conference as quickly as possible. One fails to see what is to be gained by this procedure and it certainly violates the spirit of the General Conference legislation besides placing something of a stigma upon those who enter by this route, since they must declare that they cannot

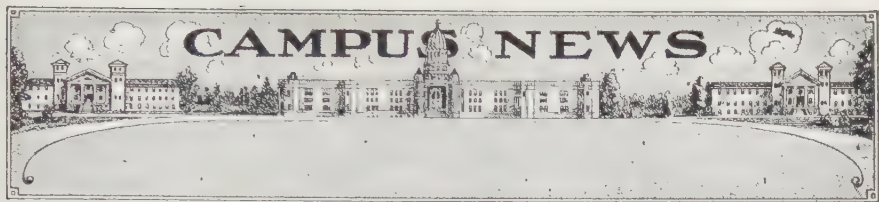
at the time of entering meet the minimum educational qualifications of our ministry.

The second group are those who come from non-Methodist sub-standard colleges. There would not seem to be any reason for ministerial candidates coming from such colleges. Our Church has sufficient colleges to provide an opportunity for any man desiring to enter our ministry to secure his education at an accredited Methodist institution or certainly at an accredited college.

The third group are those candidates who, for various reasons, have not been able to go beyond two years in college; sometimes unfortunately they would not be able to graduate from college even if they had continued. There are doubtless some in this group who should not enter a Conference; many of them could serve as "supplies." There are others who, because of age or size of family, cannot secure the education needed but who still would make acceptable Conference members; these should constitute the only "exceptional cases." There does not seem to be any reason for those who belong to the first two groups to apply for admission under the "two-thirds rule."

There seems to be need for co-operation on the part of bishops, presiding elders and college executives in eliminating the necessity for so large a number of men coming into our Conferences under the "two-thirds rule." This number was seventeen in 1936 but it had increased to twenty-four in 1937. Indications are that the number will be even higher in 1938.

Centenary College, Shreveport, La., operates a mail order library loan service for the Methodist pastors of the Louisiana Conference.



Central Acquires Famous Hooker Science Library

Central College, Fayette, Missouri, has acquired the Samuel Cox Hooker Scientific Library, said to be one of the most complete chemistry libraries in the world. Dr. Robert H. Ruff, president, arranged for the purchase of the library when the estate of the late scientist was settled, the laboratory having already been presented to the college by Dr. Hooker's children.

The library consists largely of scientific journals and includes many sets of obscure periodicals. Various scientific fields are represented, including, in addition to chemistry, pharmacology, metallurgy, dyes, physics, botany and sugar technology. There are approximately 18,000 volumes in addition to more than 2,400 books and pamphlets.

Acclaimed as the world's highest salaried chemist, Dr. Hooker spent the last ten years of his professional career in the United States. Despite his success in this country, he remained devoted to his native England, and his final request was that his body be cremated and his ashes returned to the little English church from which he had never withdrawn membership.

At Central the library and laboratory occupy the third floor of the eastern wing in Science Hall. The equipment includes a German glass, which Hooker, patriotic Englishman, refused to use after the World War and was too practical to destroy.

Wofford Prexy Recommends Sextet of "Ifs" for Students

Dr. Henry N. Snyder, president of Wofford College, Spartanburg, S. C., out of his experience as a teacher of youth for more than forty years and with a vivid recollection of his own college days, has issued an open letter to American college students setting forth some ideas as to his own attitudes and conduct were he in college today. In some detail he discusses the following "Ifs" which would influence his life if he could turn back the clock.

"If I were in college now, I'd respect money. It represents somebody's labor and sacrifice. . . . In the college fees we pay with it and the books we buy are plans and hopes for the long future of life. . . .

"I'd respect manners too highly to lose them. Good manners are not a superficial adornment for dress occasions. They are the flower of a fine and generous temperament developed through years of well ordered and gracious living, and are a friendly consideration of the rights and privileges of others.

"I'd respect my intelligence too much not to apply it. To skimp and scant the assignments of the lecture room, to apply just enough mental labor to get by . . . is to show a strange disrespect of one's mind that in the end will make it a dull tool when we shall need it most.

"I'd respect my own personality enough to rely mainly on myself to get on. No amount of 'collectivistic co-operativeness' can take the place of a generous supply of down-

right self-dependence in each of us.

"I'd respect my dreams. The college years are the years of great hopes, high ambitions, of splendid visions. Those who do something worth doing in the world are those who make the dreams of their youth come true.

"I'd respect my religion as a very personal thing. The conscious presence of God in the heart, loyalty to the person and spirit of Christ, the appropriation of his mind as a working philosophy of life, decent, upright, clean, honorable living on the college campus without pretense or shame—in such an experience one comes into the most satisfying and enriching of all the processes that enter into what is called education."

* * *

Florida Southern Establishes Chair of Democracy

A chair of democracy, innovation in American education, is to be established at Florida Southern College, Lakeland, Florida. It will be maintained as part of the E. Stanley Jones Educational Foundation, buildings for which are now in process of construction.

The purpose of the new chair, according to Dr. Ludd M. Spivey, president, is to combat Communism, Fascism and other un-American trends. Besides serving students, the new department will conduct a bureau of education for the benefit of the public, employing newspapers, radio, and other publicity channels on a national scale.

Another feature of the new department will be bringing to the campus an instructor of national note to give the students a thorough and intelligent conception of true democracy, in the belief that an understanding of democracy will aid in guaranteeing its permanence and will create a spirit committed to its preservation.

Dr. Spivey, who has traveled extensively in other countries within the last three years, expressed the opinion that the democracies of the world must lead the way to permanent world peace, and this, he said, can be done only through education.

* * *

Alabama Governor Addresses Huntingdon Students

Honorable Bibb Graves, governor of Alabama, addressed the students and faculty of Huntingdon College, Montgomery, Alabama, October 20, on the freight rate question. The governor delivered a stirring address on the general principles of freight rates and the effect of discriminatory rates on the nation as a whole. He presented the freight rate fight not as a sectional proposition but as a move toward the welfare of the entire country.

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Brevard College Publishes Report of the President

More or less unique among the publications of smaller colleges is the recently issued Annual Report of the President of Brevard College. The college regularly publishes an attractive monthly bulletin, and the Report of the President for the year 1937-38 makes up the content of the October number. The report itself is comprehensive and well organized and should be most effective both in giving to the school's constituency a knowledge of significant facts concerning the college and in interpreting to them the fundamental philosophy on which the program and offerings of the institution are based.

The distribution of such a piece of literature at the annual conference season should prove to be most effective in relating the college to its constituency.

Newsy Odds and Ends

MAUD M. TURPIN

A SKATING rink, at a cost of twenty cents a session, offers sport to students of Weatherford College, Weatherford, Texas, who do not care for other forms of athletics.

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Twin coeds, Jane and Jean Amick, furnish double trouble and fun for faculty and student body at Morris Harvey College, Charleston, West Va.

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Students of all denominations join in religious activities at Young Harris College, Young Harris, Ga. Among the organizations composing the Christian Campus Movement are: The Life Service Band, the Ministerial Conference, the Baptist Student Union, and the Student Volunteers.

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Every Methodist congregation in the Kentucky and Louisville Conferences observed College Day, November 13, for the benefit of Kentucky Wesleyan, Winchester, Ky., and Lindsey Wilson Junior College, Columbia, Ky.

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A large number of visitors from Montgomery and surrounding towns attended the Fire Frolic held at Huntingdon College, October 13. The pageant, an annual affair, was held by the students in the sunken garden on the campus.

Based on the myth of Vesta, goddess of fire, the pageant had as its theme "Through Constancy of Purpose Success Is Achieved."

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Following a successful home-coming celebration Weatherford College, Weatherford, Texas, was re-

cently the recipient of much favorable publicity at the hands of daily newspapers in that section of Texas. The Fort Worth *Star Telegram* of Sunday, October 30th, carried numerous pictures of home-coming activities together with a lengthy article filed under a Weatherford dateline by a staff correspondent.

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"As You Like It" has been selected by the Huntingdon College Department of Speech as its Shakespeare play for this year. Under the direction of Miss Frances Cattrell, head of the Department, rehearsals are being held several times each week and production is scheduled for sometime in November.

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In the July, 1938, *Journal of the American Chemical Society* there appeared an article by Dr. J. C. Loftin, Professor of Physical Science in Lambuth College, under the title "The Activity Coefficients of Lead Chloride in Aqueous Solutions of Mannitol at 25 Degrees."

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Optional tuberculosis tests will be given students of Millsaps College, Jackson, Mississippi, in the interest of tuberculosis prevention. The tests are offered by the State Board of Health.

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Plans for both a freshman and a varsity debating team are being made by the Debate Council of Huntingdon College, according to announcement made by the president, Miss Bobbie Ruth Mixon.

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The Southwestern University Ex-Students' Association has recently

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launched the publication of a quarterly alumni magazine. The first issue of the magazine, released October 15, was a "Home-Coming" edition in preparation for the Southwestern home-coming celebration which was held October 22.

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The social and religious life of Baker University, an M. E. school at Baldwin, Kansas, underwent careful scrutiny Wednesday, September 7, when twenty-five student leaders of the campus, the deans of the college, the pastor of the First Methodist Church, and President Nelson P. Horn had a one-day retreat at a country lodge to discuss student problems and make plans for the eighty-second year of the college.

* * *

Following repeated requests by the Board of Trustees of Baxter Seminary, a Methodist Episcopal high school at Baxter, Tennessee, designed to serve mountain boys and girls, Dr. Harry L. Upperman has returned to the presidency of the seminary. He had gone from Baxter early in the summer to become president of Nebraska Wesleyan University.

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Morris Harvey College, Charleston, W. Va., is offering twenty-eight courses in Saturday and evening classes for teachers and others employed during the day.

* * *

Southern Methodist University's most auspicious opening was marked by an evening program in the stadium witnessed by 8,000 persons. The program was preceded by a huge street parade of floats and was followed by a spectacular demonstration of fireworks.

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J. Roy Calhoun, of the Department of Justice, Washington, D. C.,

alumnus of Hendrix College, Conway, Ark., class of '20, was guest speaker at a college assembly recently, speaking on "Fingers and Their Prints," the only signature that cannot be forged, he said.

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Dr. Paul N. Garber, of Duke University School of Religion, Durham, N. C., attended a meeting of representatives of the theological seminaries of the three Methodisms in the Methodist merger, when discussion centered on their mutual interests involved in unification. Their conclusions will be sent to the subcommission on Christian Education for possible inclusion in its report to the Uniting Conference.

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A student mass meeting at Scarritt College to welcome Chinese visitors was sponsored by civic, educational and religious groups of Nashville, Tenn. The purpose of the event was to promote better understanding between the young people of America and the youth of China.

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As the major religious event of Southern Methodist University's fall program, Dr. Harold Case, noted speaker and pastor in the Methodist Episcopal Church, recently conducted Religious Emphasis Week at the University.

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Judge Richard Critz and John H. Sharp of the Texas State Supreme Court, and Judge Harry N. Graves of the Court of Criminal Appeals, were guest speakers at fellowship meeting of the alumni association of Southwestern University, Georgetown, Texas.

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Florida students, from state and church institutions of learning, discussed health and safety with ref-

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erence to alcoholic drinks and narcotics at a state-wide student forum at Southern College, Lakeland, Fla., November 10.

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Over a period of fifty-six years Hendrix College, Conway, Ark., has had but three presidents. President since 1913, Dr. J. H. Reynolds, during the past eight years has secured gifts to Hendrix totaling more than \$600,000, largely from great educational foundations.

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Planned to accommodate 3,000 students, Duke University has enrolled annually 3,500 for the past decade and now takes only about 33 per cent of those who apply for admission.

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Mrs. J. H. Ardis, first coed of Emory University, Atlanta, Ga., attended the reunion of the class of 1888, a feature of the June, 1938, commencement.

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An evening division of the School of Law of Southern Methodist University has been established in downtown Dallas, in addition to the regular full-time law school on the campus now in its 14th year.

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The farm of Louisburg College, Louisburg, N. C., is self-supporting and furnishes a large part of the foodstuff for the college dining room. The farm is operated with student labor.

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Bishop J. L. Decell was awarded the Doctor of Laws degree recently by Union College, Barbourville, Ky., an institution of the Methodist Episcopal Church.

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Young in spirit and alert in mind is Dr. Joseph Augustus Gamewell, who at 88 still teaches students of

Wofford College, Spartanburg, S. C.

* * *

Weatherford College has no superstitious fear of the number 13, for the thirteenth Weatherford football game between Weatherford Coyotes and Hillsboro Indians resulted in a score of 13 to 6 in favor of Weatherford, on October 13, and the figure thirteen figured luckily in train schedules for the Weatherford team.

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Mrs. J. H. Spillman, of Harrodsburg, Ky., Southern Methodist laywoman and one of the delegates-elect to the Uniting Conference of Methodism, conducted a revival at Kentucky-Wesleyan College.

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Porto Alegre Institute, Porto Alegre, Brazil, is called the "little S. M. U. of Brazil," partly because the school has long had an S. M. U. graduate at its head and several S. M. U. graduates on the faculty, and partly because the students at S. M. U., Dallas, Texas, for a number of years have contributed to its support. Enrollment at Little S. M. U. has grown from 186 in 1931 to 452 the past year. Upper-classmen maintain a night school for poor boys who work during the day.

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The University of Toronto, Toronto, Canada, recently conferred the honorary degree of Doctor of Divinity upon Bishop Paul B. Kern, of the Methodist Episcopal Church, South.

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The Leon P. Smith award is presented annually to an outstanding chemist by Wesleyan College, Macon, Ga. The committee to select the 1939 recipient is composed of Dr. O. R. Quayle, professor of chemistry at Emory University; Dr.

J. S. Lester, Emory's professor of geology, and Dr. Alfred Scott, professor of chemistry at the University of Georgia (Athens, Ga.).

* * *

Student Editorial Draws Praise

CALLING it "just about the best editorial that could be written on the subject," the Jackson (Miss.) *Daily News* recently commended and quoted in full an editorial which had appeared in the columns of *Purple and White*, student publication at Millsaps College. The editorial, addressed to this year's freshmen at Millsaps, follows:

"College was designed in the beginning, any educator will tell you, to train the mind.

"You are to spend four years and a lot of money for an education.

"What is an education?

"Is it a dab of social polish? Hardly.

"Is it a guarantee for a good salary? No.

"Is it factual and tangible? Not always.

"An education is the process we all go through before we learn to play well the game of life. Each culture has definite ground-rules to play the game by. Education in America would mean the assumption of Western culture patterns in your own personality.

"More simply said, education means learning to live happily and creatively with your fellow man.

"College is probably the most efficient of the higher educative processes. Anyway, we believe it to the tune of \$400 a year here at Millsaps.

"Here we are in college. At its best and at its worst it is but a continuation of the life-length avenue that leads from ignorance to enlightenment.

"We won't learn it all here, but

we can put in a few good strokes rowing upstream.

"Don't study all the time, but neither play away your four years here. Be well-rounded: intellectually, socially, spiritually, and physically.

"At Millsaps it isn't sissy to love music and appreciate poetry; it isn't a sin to carry on fellowship; it isn't old-fashioned to go to church; and it isn't roughneck to go out for sports."

Dr. Umphrey Lee New President of Southern Methodist University

AS CHRISTIAN EDUCATION MAGAZINE goes to press news dispatches from Dallas indicate that Dr. Umphrey Lee, Dean of the School of Religion at Vanderbilt University and, for a number of years prior to his assuming the Vanderbilt post, pastor of Highland Park Methodist Church in Dallas, has been elected president of Southern Methodist University and that he has accepted. Dr. Lee will succeed Bishop Charles C. Selecman, whose election to the episcopacy last May terminated a tenure of sixteen years as head of the university.

Dr. Lee is exceedingly popular with both faculty and students at S. M. U., and his coming to the leadership of the institution will be hailed with gladness by all concerned. He was reared in Texas and from his long residence in the city as well as from his ministerial service in Texas he has many friends in the Dallas area and in the Southwest in the ranks of both the ministry and the laity. As a writer and a speaker, Dr. Lee is well known throughout the Church.

He is an alumnus of S. M. U., a member of the class of 1916, the first in the school's history.

Our Christian Colleges

Are Best Known by Their Fruits

A regular feature honoring representative young alumni and alumnae of Methodist colleges. Nominations are invited from our colleges or from any friend of Christian education

Presenting

J. ROBERT ELLIOTT

Emory University, '30

Home Address, Columbus, Ga.



● Making speeches was never difficult for Bob Elliott. At Emory University, prior to receiving his Bachelor's degree in 1930, he early won distinction for his fluency of language and became a mainstay on the University's debating team.

Laurels came often to Elliott during his collegiate career. Among them were the following:

Collegiate oratorical championship of Georgia and Florida, 1929.

Collegiate oratorical championship of the South in 1930.

Winning of the \$400 prize in the national oratorical finals in California in 1930.

Winning of Southeastern political science symposium cup, 1932.

Participation in a total of twenty-two intercollegiate debates with only one defeat.

In 1935, Elliott and Robert Wiggins, another Emory debater, represented the universities of the United States on a European tour. Emory's debaters were chosen from among those of more than one hundred other institutions to represent America.

Elliott received his Bachelor's degree from Emory in 1930 and later returned to enter the Emory Law School, graduating there in 1934. Shortly afterward he began the practice of law at Columbus and was elected to the state legislature in 1936. Political observers throughout Georgia regard him as a steadily rising figure in affairs of state.

He is the son of Dr. Thomas M. Elliott, widely known member of the North Georgia Conference, and is active in Methodist Church work in Columbus. He has frequently been called upon to address church meetings and other groups. Mr. Elliott is at present a vice-president of the Emory Alumni Association.

